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THE LATTER-DAY SAINTS'

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"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (DEUT. 18: 15).

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NEW YEAR'S GREETING.

BY PRESIDENT GEORGE ALBERT SMITH.

To the Elders and Saints:

We have passed another milestone. The year 1919 has been one of the most momentous this world has ever experienced. The boundary lines of nations have been made anew, and historical geography has been greatly changed. With the signing of the armistice at eleven o'clock on the eleventh day of the eleventh month of 1918, the greatest war of all time was brought to an end. A sigh of relief welled up from millions of human beings, who reverently expressed their gratitude to the Lord of hosts that the carnage was over. During the first months of 1919 representatives of the victorious nations labored, in France, to draft a treaty of peace, and bring about a League of Nations, that shall forever preclude the possibility of such another sanguinary conflict.

It is significant that they, relying upon their own wisdom, so far as appears in the document they prepared, neither appealed to nor made reference to the most potent of all influence for peace: The spirit and power of the Prince of Peace. Lack of faith in Him and his power, and failure to understand his interest in the doings of mankind, and his right to be considered, are responsible for this egregious error.

While millions of men, women and children were petitioning the throne of grace for divine assistance to restore peace to the earth, their representatives were trying by the wisdom of man to prescribe a remedy for the world's troubles, apparently unmindful of their helplessness and impotence without the assistance of Him whom they ignored. Truly the wisdom of the wise is doomed to perish, and the understanding of the prudent is hid. Why will the great men of the earth not recognize the absolute necessity of

divine guidance? History is replete with the sorrows of nations that have forsaken the Lord, and have sought without Him to work out their destiny. Until men and nations shall repent of their sins and turn to God for guidance, and observe his statutes, they are doomed to failure. Peace, so desirable to all, has vanished from the earth, and the power of evil rages in the hearts of men. And this is their condemnation—that they will not believe.

Though active, organized warfare between the great nations has temporarily ceased, civil strife and bitterness continue almost universal. Strikes and lockouts paralyze industry, and the gulf between capital and labor widens as time passes. Bolshevism and anarchy are eating at the vitals of organized government, and some of the best and freest nations are menaced as never before. The cause is plain to the believer in the divine mission of our Lord, and his teachings. His prophecies are in course of fulfilment, and the judgments resulting from rejecting the truth are overtaking the world.

There is only one remedy for the universal distress—a panacea for the sickness of the world. It is the gospel of Jesus Christ; the perfect law of life and liberty, which has been restored again in fulfilment of the Scriptures. In the year 1830 our Redeemer directed the organization of His Church, and gave it is his name. His servants were duly commissioned and sent forth to proclaim his truth anew. Faithfully they have sought to impress their mission on the nations of the earth, wherever they have been permitted to minister. By thousands they have crossed the seas to preach the gospel to all people. They have done this at great expense and have suffered hardship and persecution in many places. In Great Britain, Norway, Sweden, Denmark, Holland, Belgium, Switzerland, France and Italy they have been protected; but Russia, Turkey, Austria and Germany sought to exclude, and in many cases imprisoned and banished them. Is it not remarkable that the great nations that made the preaching of the gospel in their territories almost impossible, though not quite, are suffering the humiliation of defeat at the present time? The Savior said this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come! The Lord would not require an impossibility. He is removing the obstructions, and the gospel "shall be preached."

I wish to say to the elders and to the saints, rapidly as possible, we must accomplish the task assigned us and discharge the obligation resting upon us; "Freely ye have received, freely give." "Let him who has been warned, warn his neighbor." Every member of the Church should delight in teaching the truth. We should each do something every day to bring the light to our fellow beings. All are precious in our Heavenly Father's sight, and he will adequately reward us for enlightening them. Our responsibility cannot be shifted to other shoulders; we must

do our duty or suffer the penalty of his displeasure. His work is progressive, we must be active if we would keep pace with it. Every passing year, since the organization of the Church, has seen it grow stronger than the year before. To-day the prospect of continued success is better than ever before. More people are learning the truth about us, and our attitude towards them. The prejudice due to ignorance is being overcome, as the light is disseminated among the masses. The respectable press and many public men are proclaiming it and speaking in its defense. Many agencies and avenues are being opened to us that must greatly assist in the work. And time—all important to the spread of truth and overcoming error—is working for us and against the powers of darkness.

The missions on the continent are presided over by valiant men, and with capable local assistance and missionaries from Zion they are performing a noble work. With the coming of additional help the conferences and branches will soon be strengthened. The auxiliary organizations will be perfected, and the work of the Lord will forge ahead for the blessing of mankind. There is not an hour to waste. The signs of the times presage the destruction and sorrow that awaits the people, unless sincere repentance of sin is speedily evidenced. Knowing this, as watchmen on the towers, let us cry repentance and teach the truth with unabated energy until our Heavenly Father accepts our offering and announces that it is enough.

It should be evident to all, and it will be some day, that the opposition to this work would have overcome it long ago if it had not been divine. Let all the world know that it cannot be overthrown, for "it is the power of God unto salvation unto all those who believe." We invite all to obey it and prepare for the coming of the Savior, when "the kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and forever."

THE OLD GARRET.

[It has occurred to us that it would be interesting to republish the following fragment, reminiscent of the childhood of one of the most distinguished and beloved women in the world. It was written years ago, and its biographical quality is barely hidden at all from thousands, who have come to know the writer throughout her long course of literary and public life. The poetic nature of all her writings is revealed in this. The naturalness, gentleness of the real, high-born lady that she is, was no more concealed in childhood than they provide the sweetness and charm of her advancing years; for be it known, though she

affects to conceal it, the writer of "The Old Garret," whose pseudonym was *Amethyst*, is ninety-two, and she is generally known as "Aunt Em," whom all the world knows as Sister Emmeline B. Wells, President of the Relief Society of the Latter-day Saints.—J. F. W.]

In the old-fashioned garret! Methinks, I hear some one say, "Rubbish! that's all there is in the garret." Not so fast, gentle reader; allow me to tell you in the garret there is inspiration for the muse, and for me there is romance in the old New England garret, which haunts me ever, and

> "Oft in the stilly night,
> Ere slumber's chain hath bound me,
> Fond memory brings the light,
> Of other days around me."

And I find myself among the "old lumber" in the self same garret where I played so much when a child and I wrote my first, poor verses, at eight years old, and where I was continually making new discoveries of old lace and ribbons for my dolls. There is as much poetry in it as there is in the parlor, and more. Parlors are very prosy, prim affairs, and one is always afraid of doing the wrong thing in one of those old-fashioned ones, that are never opened except on grand occasions; and never, one might almost say, for children. I remember parlor chairs, with their straight, upright backs, and funny tall legs, used to seem to stare at me, when a little girl I crept in softly to take a romp around; and I said then, and I maintain it still, that I would never shut up the best room in the whole house and make it gloomy and dark, to be used only for company.

But if there is anything more inspiring than a musty old garret, it is spring-time, groves, meadows, brooks, waterfalls, woods, orchards and the like, nature's haunts; these are all suggestive and poetical, and especially when the birds are singing their sweetest notes in the tree tops, and the boughs nodding and swaying, keeping a sort of irregular time to the unwritten music of the songsters. Ah, yes, apple-blossoms, they come with the early spring, and if I am going to talk of garrets, and old books, and antiquities generally, and grandmothers, and old maids, and love letters, I must shut out the scent of lilacs, the violets and the pink and white apple-blossoms, with their dainty, subtle perfumes, or I shall wander off into dreamland. I must confess that garrets are not so exquisite or charming as these, but they have a history, some of them at least.

I do not know if there are any such old houses standing now, as there were in the country towns in Massachusetts, thirty-five years ago, but the pictures of them, outside and in, are fresh in my mind to-day. I am very much afraid most of them are remodeled, for this is a stylish age we are living in; but when I

was a little girl there were many such romantic places, and each one of them had a garret.

In one of these, "long, long, ago," a little girl was playing; her dolls were finely arrayed in dainty bits of beautiful things, and she herself in such a funny gown (not dresses then, but gowns) she had found in an old, old dresser. It was gored in long, narrow strips, and withal would scarcely fit even her little figure, but it was red and blue changeable silk, bright and gay, heavy enough to stand alone, and the short waist and shorter sleeves were trimmed with very yellow lace, just ready to drop in pieces with age. The child was a quaint one, and the dress was queerer still—but a spell seemed upon her, she was always thoughtful, and at this particular time she was very pensive. I don't mind telling you a few of her thoughts. She might almost be called visionary, for she seemed to see the future, all in a panorama, spread out before her, very much as we who have lived long, look back over the days that are past. She had been rummaging more than usual, and trying to rake up something fresh; and she had succeeded; for away in the furthermost corner of the garret, from under the very eaves of the house, she dragged out a budget of old papers, tied in bundles. So sitting upon a broken stool, in her silk and lace, she began to investigate these old papers. First of all, she soliloquized, I like old things that are pretty and have a history, like old pictures and silks and laces, and beads, and jewelry, that I hear the big girls talk so much about, and I dearly love to play here in the garret, and make believe I am a woman and all that, but old papers like these are useless. I can't see what people save them for, unless they are deeds, or records, or valuables of that description, and those are always locked up in desks, and some man carries the key. Yes, some man, I wonder why women don't? They have the keys of the parlor and cellar and pantry, and the big chest of drawers, where valuable linen is kept; but then I suppose women have nothing to do with papers, and documents, and so on.

But I am afraid I am telling you too much; I mustn't tell you all she thought and felt, but merely say that she became so fascinated with the contents of the papers, that she forgot the curious way in which she was rigged out, and kept on reading and reading until it began to grow dim in the strange place, and all the while through the open window came the dainty perfume of the apple-blossoms, for it was springtime then; O so many years ago, I was about to tell you how many, but I think I wont, or you might guess how old that little girl is now; and that would be too bad, you know, for women, I've heard, seldom like to have their correct age known. By and by her sister came to look for her, and make her take off all her finery, and scolded her too for getting herself so dusty and musty with the old papers, and told her they were only rubbish that ought to be burnt, but—(well, we'll

call her Rosabel) didn't think so, and she went back day after day, until it was a hymnal in the old home, that—Rosabel lived in the garret. She didn't go there without purpose, though she left off playing with dolls all of a sudden, and forgot to dress herself up any more, but she remembered to leave the window open to let in the sunshine and the sweet scent of the lilacs and apple-blossoms, and hour after hour she would sit so quietly, that the stillness was almost painful, and yet no one must disturb her.

A light had dawned upon her in that out of the way place, she had found out that women sometimes put their thoughts on paper, and she conceived the idea of making rhymes, or jingle; that was why she wanted to be so much alone, and needed the fresh perfume from outside; it rested her, and helped clothe her thoughts. A little at a time the secret leaked out that Rosabel actually thought she could write a book. Was this very absurd? Folks seemed to think so, and her mother, who was very practical, tried to convince her that little girls didn't write books all at once, and there was much good hard work and study to be done first by way of preparation. That even her grandmother had studied hard, and had a good education before she attempted to write those old love letters, which had so enchanted poor Rosabel. "You are getting strange notions into your head," she said to the child, "you must go away to school and write compositions, and they must be corrected, and after a long time it may be that you can write something readable." Poor Rosabel! how crestfallen all her glorious visions of fame were about to be dispelled, for I will tell you another secret now, her mother was strong-minded, and wanted her daughter to be a woman, and not a sentimental wishy-washy novel writer. I can't tell you all Rosabel's life-history now, but some day I am almost certain some little girl or woman, poking about in a musty old garret will find it in manuscript.

AMETHYST.

IMPORTANCE OF "NOTHING."

A SEVENFOLD presentation of God in connection with what He denominates nothing; and in what appears pre-eminently necessary for all His children to know and to hide in their hearts: for forewarned is forearmed.

First: (Galatians 6: 3) "For if a man think himself to be something, when he is nothing, he deceiveth himself." Now, let none think that this is either improbable or uncommon, nor think it is unimportant. Please, therefore, pause and think, consider.

Secondly: (Philippians 2: 3), God's will is that, "Let nothing be done through strife or vainglory." (Gal. 5: 26), "Let us not be desirous of vainglory, provoking one another, envying one another." Would he have pointed this out had there been no

need thereof? Oh, no! with Him there are no idle words. Strife has ever in it the element of self-seeking, as vainglory has its characteristic in "showing off" one's self. The preventative and cure is in (Philippians 2: 5), "Let this mind be in you, which was also in Christ Jesus."

Thirdly: God requires that nothing be done by partiality. Oh, if the second chapter of Philippians should be prayed over, and be learned with assurance, what manner of persons ought such to be who are given to hear this lesson! So now be entreated to examine yourself and see whether you are directly, or even indirectly, doing anything by partiality. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I. Tim. 5: 21).

Fourthly: What a relief to one's spirit, and soul, and body to turn unto His solicitous word in Philippians 4: 6-7, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

Fifthly: "For we brought nothing into this world, and it is certain we can carry nothing out" (I. Tim. 6: 7).

Sixthly: When trials diverse and many befall thee, seek grace. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1: 2-4).

Seventhly: Cause thyself to duly heed (I. Thess. 4: 9-12), which is so calculated to produce moral glories akin to those pre-eminently manifested by the Lord Himself. And shall be thy peace if "ye study to be quiet and to do your own business, and to work with your own hands as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Belfast. SARAH SAVAGE.

"LET the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure, then the wealth will always be sufficient. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people loved righteousness, and the affairs of the sovereign have not been carried to completion." So taught the Chinese philosopher Confucius.

IF you wish to be really happy, take a good deal of outdoor exercise, very little advice, and never run into debt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 1, 1920.

EDITORIAL:

SUPPORT THE "STAR."

It is our desire that the *Millennial Star* shall circulate freely and familiarly among the Saints and people of the European Mission. To this end it becomes necessary to make it interesting and helpful. We cannot do this without the co-operation of our friends who write for it, who solicit subscriptions, and who subscribe for it, and who read its pages.

At the beginning of another year, the eighty-second volume commences, and we earnestly hope that it will be among the best yet issued. We invite the Elders and missionaries from Zion, and the local brethren and sisters, having literary talent, to write for it. They should choose themes pertinent to the work of the Lord in this most interesting period of its history; and be brief and pointed in their articles, for our space is limited; only sending in matter of live interest, and faith-promoting quality.

We request the subscribers to at once renew their subscriptions, and wherever there are any in arrears. to pay up, so that means shall be provided as required. We shall appreciate it if the officers of conferences and branches make a special effort to increase the number of *Stars* sent them. We ought to have a larger circulation than at present, and a little united effort at this time will no doubt secure it.

Trusting that it will be agreeable to our patrons to respond to this appeal for substantial support, as it shall be to us to make every effort to deserve it, we wish you all a prosperous and Happy New Year!

J. F. W.

THE PROPHETIC CENTURY.

It was among the notable utterances of Victor Hugo, whose writings abound in such, that the following summary and prediction of the ages occurs:

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the

writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth century war will be dead; but man will live. For all there will be but one country—that country the whole earth. All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit."

Truly the nineteenth was the modern age of apostles and prophets, and the twentieth, should it realize the expectations of this poet-philosopher of France, will so reveal it. It will disclose the inspiration of a spirit, having the power to foretell, in his own writings; as it will make known many other men, gifted with foresight concerning the industrial, scientific, and political progress of the world.

But greater than all of these, the present century is bound to bring to the knowledge of mankind the fact that the nineteenth century brought forth prophets and apostles of the Lord God, raised up to establish His Church and kingdom on earth; and greatest among these the name and fame of Joseph Smith will be established. How can it be otherwise? He came into the world on the 23rd of December, 1805, and began to receive the revelations of heaven in 1820. The most wonderful of these was the appearance to him, in the spring of that year, of the Father and the Son, calling him, as Moses was called, to the service of God. It was followed by the ministry of angels, and the continued outpourings of the Holy Spirit, in revealing every principle of the gospel of salvation, in restoring the authority of the holy priesthood, in establishing the Church, and in making known the laws and ordinances of the government of God. Under this direction the work he was appointed to do has thrived and prospered and has prevailed over every enemy obstruction, and forbidding foe. Though he gave his life a martyr to the truth, and sealed his prophetic testimony with his blood, it has stood, and stands, to-day, upon the threshold of the hundredth anniversary of his first vision, clear, strong, undenied and undeniable, in the face of accomplishment, proved by the history of the Latter-day Saints; whose leader he was and by whom his memory is cherished and upheld in honor as the Prophet of God—the greatest of the nineteenth century and, except the Lord Himself, of all time.

Let us contemplate, if we can, the state of the world at the period of this youth's life immediately anterior to his first vision. Reflect upon its unenlightenment. Consider its condition, with respect to the world history, political, scientific, and religious, at the time the voice of the Lord came to him saying many great and wonderful things are about to come forth.

Much of the now known world was then unexplored, especially Africa, and even the western boundaries of America only reached

to the Mississippi River. In Russia most of the people were serfs; and many men were held in bondage to other men, in most of the civilized countries of Europe. Black men were bought and sold as slaves, just as pigs and cattle were, in the public market-places in America.

There was not in practical operation a power-engine, a steamship, or railway on the earth. Coal oil, illuminating gas, and electricity were scarcely known and not in commercial use. Anasthesia was not discovered; artificial limbs consisted of an iron hook for a lost arm, and a peg leg; the marvels of modern surgery had yet to be learned. Religious liberty was restricted in most countries to the State churches, and exercised under restraints of the civil blue-laws in others, or was utterly flouted by the infidel revolutionaries of others. The common doctrines of the Catholic world held to the immaculate conception; transubstantiation of the eucharist and infallibility of the pope. The Protestant churches were in bitter conflict with the Catholics, and with each other; nearly all of them taught or disputed the doctrines of foreordination and election to heaven and hell; that the canon of Scripture is full, and each verse of the Bible a sacred text, with a hidden meaning, that only the clergy were qualified to expound, and the clergy of each differed from the others. Catholics and Protestants alike, however, held that God is a being without body, parts or passions; and they taught the horrors of a physical hell, in which the fires are eternally burning, but never consuming, the heathen and the unbelievers, including all the unchristened infants.

Does it not seem, in reading these things, that it was indeed a period when "darkness covered the earth and gross darkness the minds of the people"? By contrast with the development of the agencies of modern science, known and to be employed in 1920, and by the overthrow of much sectarian nonsense and bigotry, even at the loss of piety, if not of faith, in the present day, the plight of the world in 1820 seems almost as remote and obscure as before the Christian era.

How did Joseph Smith know of these things a hundred years ago except by inspiration? How dared he declare that "a great and marvelous work is about to come forth unto the children of men" if God did not reveal it to him? How could he foretell the history of the Latter-day Saints and predict the preaching of the gospel by them to all nations, to be followed by the judgments of wars and pestilence, and have them come true, except by the power and authority of a prophet, raised up by the Lord?

In 1920 we shall celebrate the first of several centennary anniversaries of the highest interest and importance. Beginning with that of the first vision, early in the spring of 1820, there follows the ministry of the angel Moroni, revealing the Book of Mormon in the years 1823-27, and of the organization of the Church in 1830.

Counting a generation of time as a hundred years, with what eager interest, expectation and hope the saints look forward to the ever-narrowing period when the words of the Lord must be verified, concerning the dispensation of the fulness of times—when the times of the Gentiles shall be fulfilled, when the gathering of the House of Israel from its long dispersion shall be accomplished, when Zion shall be redeemed and Christ shall come to His people.

J. F. W.

IN THE IMAGE OF GOD.

By Dr. James E. Talmage.

"And God said, let us make man in our image, after our likeness: * * * So God created man in his own image, in the image of God created he him" (Gen. 1: 26-27).

By what revision could this declaration be made simpler, clearer, or more truly devoid of ambiguity? The accepted definition of "image" in the application herein made, is a "visible representation of a person or thing" (see New Stand. Dict.); and the term "likeness" is a close synonym.

In Genesis 5: 1 we read of the day "in which God created man," and are again assured that "in the likeness of God made he him"; while the third verse tells us that Adam "begat a son in his own likeness, after his own image." These uses of "image" are translations of the same Hebrew word; it is therefore consistent to hold that they have the same meaning. Such also is the original of "image" as descriptive of the golden effigy set up by Nebuchadnezzar (Dan. 3), and of other uses of the term as applied to idols.

Note further the significant passage in the Decalog: "Thou shalt not make unto thee any graven image or any likeness of anything," etc. (Exodus 20: 4). This injunction expressly forbids the making of images or likenesses of things with idolatrous purpose; and the terms are plainly used in the common and literal sense.

During His earth-life, covering a third of a century, Jesus Christ was in every physical sense a man; His body of flesh and bones was tangible and real, and the Scriptures avow that Christ "is the image of God" (II. Cor. 4: 4); "the image of the invisible God" (Col. 1: 15); "the express image of his person" (Heb. 1: 3). We have the explicit averment of the Lord Jesus Christ that He is in the likeness of the Eternal Father, the similitude being so exact that one who had seen the Son had virtually seen the Father. (See John 14: 7-9).

Holy Scripture is thus definite in declaring that Jesus Christ is the true presentment of His Father—the Being we address as "Our Father"—God the Eternal Father. And it is affirmed with

equal certainty that man is in bodily form the likeness of the Christ, the very image of God.

The individual adult body of man conforms in varying degree to the contour and actual shape of the spirit. Granted that through the ills resulting from transgression, on one's own part or as entailed upon one through heredity, many a man is of imperfect body, and, in the measure of his defect, differs from the Godlike type. Imperfection or defect in the individual, however, is no proof that perfection is non-existent, but to the contrary.

Many centuries before His birth in the flesh, Jesus Christ manifested Himself visibly to a certain Jaredite prophet, saying to the man: "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh" (Book of Mormon, Ether 3: 15-16).

Through long ages of spiritual darkness man has persistently refused to acknowledge his high estate as a child of God, embodied in the image and likeness of his Divine Father. Unable to conceive of organic form and structure superior to his own human body, and professing belief in a Supreme Being, he has felt constrained through rejection of the plain and simple truth to deny the existence of a Personal God, and to devise the fantasy of an illimitable being filling all space, without form and therefore void, yet ascribing to this shapeless and substanceless nonentity the attributes of omniscience, omnipotence, and others actually divine.

So deeply has this error been engrained in the human mind, so rigorously impressed by precept and dogma, that the conception of God being in the form of man, or of man being in the physical image and likeness of God, has become abhorrent. Martyrs many have gone to death in testimony of the ennobling truth. A century and a half before the Christian era began, Abinadi the prophet was burned to death by apostate priests; and this evil thing was done because he had declared that Christ "should take upon him the image of man, and it should be the image after which man was created in the beginning; or, in other words, he said that man was created after the image of God, and that God should come down among the children of men" (Book of Mormon, Mosiah 7: 27).

Joseph Smith, the first prophet of this last dispensation, solemnly avowed that unto him appeared both the Eternal Father and His Son Jesus Christ, each in form and stature like unto a perfect man, and that they spake unto him, giving commandment and commission (See Pearl of Great Price, p. 85).

The latter-day prophet's testimony re-establishes the truth so long obscured: "The Father has a body of flesh and bones as

tangible as man's, the Son also" (Doctrine and Covenants 130: 22).

And in the physical form, image, and likeness of God, is man!

FROM MESOPOTAMIA.

THIS country has been inhabited, and its history goes as far back as the time of Abraham. There is here a people that have been very little spoken about. In the year 3400 B. C, (as far as I understand), it was inhabited by a tribe of people called the Sumerians, which belong to the great Arabian desert. These people lived and prospered and had been long accustomed to trade at the ports of Ur and Ereck, close to the modern ports of Nasaria and Samawa. These towns stand on the banks of the river Euphrates; but famine and excess of population drove their people to emigrate in large numbers to what they knew was a fertile land.

At that date the Persian Gulf stretched right up to a line drawn from Amara on the Tigris, and Samawa on the Euphrates. A thousand years later the second Semite migration came, and with it the complete subjection of Mesopotamia. These Arab wanderers seem quickly to have absorbed all that was best in the Sumerian civilization, keeping at the same time their own national vigor. From the wedge-shaped writings on clay tablets, which they adopted from the subjected tribes, it seems clear that the greatest of their kings was Hammurabi, mentioned in Genesis under the name of Amraphel, the friend of Abraham, and first of the world's great law-givers.

When the second migration of the Semites occurred, the family of Abraham settled at Ur, near Nasrie, and lived there during the time of Hammurabi, 2200 to 2100 B. C., according to the account in Genesis. At the latter date Abraham traveled due north, through the land of Mesopotamia to Haran, later proceeding with his great family via Canaan into Egypt. He would naturally carry with him many of the traditions, laws, and folk-tales of his former home, handing them on to his descendants by word of mouth; until they were collected and codified for the Israelites by the hand of Moses.

Somewhere about 2100 B.C., Babylon first became famous, under Hammurabi, whose name is still found stamped on the lowest strata of its baked brick. During the following thousand years the country seems to have been overrun by a series of invasions—this time from the east. The foothills, which may be dimly seen from Amara, were the homes of the Kassites, a vigorous hill race, who seem first to have introduced the horse into this country. But they, in their turn, were overthrown and incorporated in the kingdom of Assyria. The Assyrians, formerly members of the second Semite migration, had established themselves in northern

Mesopotamia, and in 1150 B. C. were already masters of a huge empire, extending from Persia in the east over Asia Minor and Syria, and even Egypt to the west. Their famous capital was Nineveh. It was situated close to the modern Mosul. Three Assyrian Empires rose and fell, before Babylon once more came into prominence under Nebuchadnezzar, about 600 B. C. He deported the remaining Israelites from Canaan, and settled them in Mesopotamia, where their descendants are still very numerous, especially along the banks of the Euphrates, below Babylon. From the Psalms, which they composed by the waters of Babylon, it seems that in their appreciation of the country, and in their longing to get back home they differed little from their British successors of the present day. Somewhere among the extensive ruins of the great capital lie the sites of the lion's den, the fiery furnace, and the house with its windows set towards Jerusalem.

In 539 B. C. this country was once more invaded from the west, by Cyrus the king of Persia. Under him Mesopotamia became a Persian province. Under Cyrus and Xerxes, the Jews were allowed to return to Jerusalem; and both Ezra and Nehemiah led parties of their own countrymen home from Babylon. Persian ascendancy lasted down to the year 333 B. C. Then the Greeks, following up the great victories of Marathon and Salamis, crossed into Asia Minor, under Alexander the Great, who conquered Mesopotamia and even penetrated into India. It was while returning from these conquests that he died from fever. His general and successor, Seleucus, moved the capital from Babylon to Seleucia, and before two generations had passed away the condition of the former capital was very little different from what it is to-day.

In 237 B. C. the Parthians, from central Asia swept over the country and moved the capital once more; this time, across the river to Ctesiphon, on the Tigris, opposite Seleucia. The new city flourished for eight hundred years under the Sassanids, a Persian dynasty, until 642 A. D. The Moslems then overran the country in what was the fourth and last of the great Semitic invasions, and founded the modern city of Baghdad. From that time down to the present, Baghdad has been the centre of northern Mesopotamia, and is far ahead of all other towns in this country. It has flourished greatly during the last few years, gaining in material and intellectual wealth. Schools have been erected for the benefit of all, and many people have been able to educate themselves.

Before I close I should like to bear testimony to what the gospel has done for me. I rejoice because I am a Latter-day Saint. I have received a testimony which has enlightened me and enabled me to search into things, that have proved satisfactory. I have witnessed and endured many things, but I thank God for my deliverance, and that He has kept me faithful and true to the covenants He has given us. We should be thankful for the

Prophet the Lord has raised up in this last dispensation, so that men might come and receive of the glorious truths which He revealed through Joseph Smith. He has opened the way, that all may partake and drink of the waters of life freely; may learn the way of salvation, and glory in the presence of their Savior for ever.

Baghdad, Mesopotamia. W. MARCH.

IN THE WHITE MOUNTAINS.

WHEN we came near the base of the mountain, two beautiful and transparent lakes, surrounded with a romantic forest of evergreen, and other trees, added greatly to the interest of the scene. Between these lakes a mansion was reared for the public entertainment of those whom curiosity draws to the place. This house furnished pleasure boats, fishing apparatus, guides, etc., for the accommodation of parties of pleasure, and others who wished to spend a few hours amid these romantic and picturesque scenes of sublimity and grandeur, where nature in her wildest freaks had combined the gentle and lovely, which seems to soothe and calm the spirits, with the awfully grand, the terribly majestic, and the wild and romantic, as if calculated at once to interest the curious, to please the merry, to add gloom to solitude, and fervor to devotion; and, in a word, to fill the contemplative mind with the highest degree of wonder and admiration. Our road led directly between the two small lakes, through what is called the Notch. The mountains on each hand reared their majestic piles almost perpendicular for many hundred feet.

When we had passed between the lakes and walked a short distance, we left the road and took a footpath to the left hand, and commenced our ascent up the steep sides of the mountain. Our path for many hundred feet was very steep, and in places almost perpendicular; but the rough fragments of rock afforded steps; and these, together with the twigs and shrubs, which we seized with our hands, enabled us to climb with some degree of safety as well as speed. When we had arrived at the distance of perhaps half a mile, the scene was truly awful. Huge fragments of rock were thrown together in inconceivable confusion, as if by some terrible convulsion of nature; recalling to mind a time long since passed, when

> Earth with a tremendous groan
> Did for dying Jesus mourn.

Passing still onward on our airy way, the timber began to be of a different variety, suited to a colder climate, and fast diminishing in its size, until at length we were only surrounded with dwarf cedars, or spruce; and still higher up even these ceased to vegetate, and a bleak, bald, and rocky summit still reared its dreary head a vast distance above us. At the point where vegetation ceased, we found a small lake several rods in circumference,

probably fed by the melting snows which lay upon the mountain most of the year.

Leaving this curiosity below us, we continued our ascent over rocky steeps, mostly covered with moss, and after a laborious journey of some hours we found ourselves on the highest pinnacle of Mount Lafayette, while far beneath us we beheld the summits of many other mountains, clothed with evergreen; and beyond these on all sides lay a beautiful scenery of

Farms, and fields and meadows gay,
While in the distance far away
The flocks in sportive groups assembled,
Limpid lakes in sunbeams trembled,
Huts with rural scenes surrounded,
Mansions fair and bright abounded;
While zephyrs sweet perfumed the air,
From roses, pinks, and lilies fair;
While far o'er eastern hills we view
The briny ocean's distant blue,
And mark its waves in distant dwindle,
Till with the heavens they seem to mingle.
When all at once the scenes around us
Are veiled from view, the clouds surround us
And far beneath, and high above,
Swift through the air the vapors moved.

Although it was now in the sultry heat of summer, yet our vast elevation caused a coldness which seemed winterlike; and although dressed in winter clothing, we were soon so chilled as to shake at every limb. After offering our prayers and thanks to the Maker of heaven and earth, we again descended; and when we had come down about half way we were out of the cloud, and again enjoyed the pure air of the lower atmosphere, while the warm and gentle breezes of summer soon warmed and restored our benumbed limbs to their proper temperature. Inspired with sublimer and nobler thoughts of nature and of nature's God, we pursued our course a few miles on our way, and being weary we called at a humble dwelling, were kindly received, and after partaking of such simple refreshments as the place afforded, with appetites sharpened with fatigue, we retired to rest, and resigned the night to sweet repose.

PARLEY P. PRATT.

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